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GĀNWARĪ DIALECT OF LOHARDAGA,
CHHOTA NAGPUR.

BY

THE REV. E. H. WHITLEY, S. P. G., RANCHI.

ASSISTED BY

A. SALKAR, 1895.



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ON THE

GÁNWÁRÍ DIALECT OF LOHARDAGA.

CHHOTA NAGPUR.

INTRODUCTORY.

THESE notes treat only of the dialect or patois chiefly spoken by villagers in the Lohardaga district of Chhota Nagpur. It is spoken both by zamindars and raiyats, and has been very largely adopted by those Mundas and Oraons who formerly spoke only their aboriginal languages. Its use is constantly increasing. Hence the importance of understanding and speaking this Gánwárí to the Magistrate and Missionary alike.

Any one speaking this variety of Gánwárí will be understood by villagers over a large area of country to the north, south, and west of Ranchi, though not far to the east, in which direction Bengali prevails, and some other peculiar dialects.

These notes are written for those who have a fair knowledge of Hindi to start with, both grammatical and colloquial. For convenience the Roman letters have been used, and the diacritical marks are such as may be found in Etherington's Manual of Hindi Grammar.

Short vowels are left un-marked. Long vowels are accented thus '.

§ I Pronunciation on the whole is the same as in Hindi. There is a peculiarity in the pronunciation of *a*, however, which may be worth noting at the outset. The vowel *a* is pronounced with a suspicion of *i* added to it, but not becoming quite a diphthong.

Ex. *marke*, dying, is pronounced *māirke*.

mārke, beating, is pronounced *māirke*.

(a) No general rule can be given for this peculiar inflection. It sometimes occurs, and sometimes does not. Thus the familiar words *dāl bhāt* are usually pronounced *dāil bhāt*: the former *a* being inflected, the latter not.

(b) In these notes where two vowels occur together they must not be pronounced as an absolute diphthong; both vowels are slightly pronounced.

Thus *jāke* is *jā-e-ke*.

māirke is *mā-ir-ke*.

(c) Of course the short *a* is always pronounced as our *a* in the word America.

(d) The true Gāṇwārī pronunciation can soon be picked up from a Gāṇwārī-speaking man, or best of all from a woman or child who can't speak the regular Hindi at all.

There are lower depths of Gāṇwārī into which the casual European student can never hope to penetrate, but it ought not to take him long to get a serviceable grasp of this dialect.

DECLENSION OF NOUNS.

§ II Declension is carried out with postpositions as in Hindi, but the stem of the noun itself is not inflected, as in Hindi.

These postpositions are slightly different from Hindi:—

Nominative	... (None.)
Accusative	... <i>Ke</i> .
Genitive	... <i>Ker</i> or <i>kar</i> .
Locative	... <i>Men</i> .
Dative	... <i>Ke to</i> or <i>le, lai, lagiṇ, lage</i> , for.
Ablative	... <i>Se</i> , from.

(a) NOUNS.

Example. GHORÁ, A HORSE.

	Singular.	Plural.
N.V.	<i>ghorá</i> , a horse.	<i>ghoráman</i> .
Ac.	<i>ghorá ke</i> .	<i>ghoráman ke</i> .
G.	<i>ghorá ker</i> .	<i>ghoráman ker</i> .
L.	<i>ghorá men</i> .	<i>ghoráman men</i> .
D.	<i>ghorá le</i> (<i>lai, lagiṇ, &c.</i>) or <i>ke</i> .	<i>ghoráman le, or ke</i> .
Ab.	<i>ghorá se</i> .	<i>ghoráman se</i> .

§ III—ADJECTIVES.

§ IV—PRONOUNS.

It will be seen that the plural is formed by adding *man* to the singular; but names of things without life do not so commonly take the plural form in Gánwáří.

§ III

ADJECTIVES.

- (a) These are not declined, nor do they change to express difference of gender, as in Hindi.

“A good girl” would be *achchhá chonrí*, where in Hindi you would say *achchhí larkí*.

- (b) As regards comparison of adjectives, it is much the same as in Hindi.

For comparative, prefix *aur*.

For superlative, prefix *sab se*.

As *bes*, good;

aur bes, better;

sab se bes, best. (Commonly pronounce *sob*.)

You sometimes, in comparison, say *úkar le* and *sobhe le*, as—

úkar le bes káth = better wood than that.

sobhe le bes káth = the best wood of all.

(c)

NUMERAL ADJECTIVES.

These are much the same as in Hindi—

e.g., CARDINALS—*ek*, do (*du* or *dui*), *tin*, *chár* (*cháir*), &c.

ORDINALS—*pahilá*, *dúsrá* (*dúsar*), *tísar*, &c.

* FRACTIONS—*adhuyá*, half, *arhaiyá*, two and-a-half.

* COLLECTIVE—*ek jora*, a pair, *ek gandá*, four (pice), *ek káři*, a score, *sai*, a hundred.

* MULTIPLICATIVES—*dobari*, twice, *ḍerhiyá*, $1\frac{1}{2}$ times, *sawaiyá*, $1\frac{1}{4}$ times.

NOTE.—These last are often used for the terms of a loan. For example—

Kaisan delak? sawaiyá ki ḍerhiyá.

How (at what rate) did he give? At $1\frac{1}{4}$ or $1\frac{1}{2}$?

U to sawaiyá delak.

He paid at $1\frac{1}{2}$.

That is to say, if the man had borrowed a maund of rice he repaid a maund and-a-half.

§ IV

DECLENSION OF PRONOUNS.

The pronoun stem is inflected in declension. The cases are formed by postpositions, as with the noun. There is one peculiarity, and that is that the oblique cases, with the exception of the accusative, are all based on the *genitive* stem.

* These are not all adjectives, but grouped here for convenience.

§ IV—PRONOUNS.

(a)

PERSONAL PRONOUN.

1st person—

Singular.	Plural.
N. <i>moen</i> or (colloquial <i>ham</i>).	<i>hamare</i> or <i>hamreman</i> .
Ac. <i>moke</i> or <i>ham ke</i> .	<i>hamare-ke</i> or <i>hamreman-ke</i> .
G. <i>mor</i> or <i>hamar</i> .	<i>hamare-ker</i> or <i>hamreman-ker</i> .
Loc. <i>mor men</i> or <i>hamar men</i> .	<i>hamare men</i> or <i>hamreman men</i> .
Dat. <i>mor le</i> or <i>hamar le</i> .	<i>hamare le</i> or <i>hamreman le</i> .
Abl. <i>mor se</i> or <i>hamar se</i> .	<i>hamare se</i> or <i>hamreman se</i> .

NOTE.—In the singular, as in Hindi, the form *ham* is most commonly used, though *moen* is used, especially among children.

The words *moen* and *toen* are pronounced almost as monosyllables.

The first person plural has also a form *hamní* or *hamníman* : second person *tohní* or *tohníman*.

2nd person—

Singular.	Plural.
N. <i>toen</i> .	<i>tohare</i> or <i>tohareman</i> .
Ac. <i>to-ke</i> .	<i>tohare ke</i> or <i>tohareman-ke</i> .
G. <i>tōr</i> or <i>tohar</i> .	<i>tohare-ker</i> or <i>tohareman ker</i> .
Loc. <i>tor-men</i> or <i>tohar men</i> .	<i>toharemen</i> or <i>tohareman men</i> .
Dat. <i>tor-le</i> or <i>tohar le</i> .	<i>tohare-le</i> or <i>tohareman le</i> .
Abl. <i>tor se</i> or <i>tōhar se</i> .	<i>tohare-se</i> or <i>tohareman se</i> .

NOTES.—The word *tor* is pronounced rather long.

It is usual to use the plural *tohare* in speaking to inferiors, and the honorific *rāure* when wishing to show respect. *Toen* is rather offhand and contemptuous, though commonly used by children.

This usage quite corresponds with the Hindi, *áp*, *tum*, and *tu*.

The Honorific.

The honorific in Gánwáří, corresponding to *áp* in Hindi, is as mentioned already, *rāure*. This is the polite and common usage of equals to one another, of inferiors to superiors, and also when a superiority in one's hearer is assumed for purposes of pleasing, or flattering, or pacifying. *Apne* is similarly used. There is a curious point about the usage of this honorific pronoun, that it takes the first person plural of the verb, and not, as in Hindi, the third person plural.

Honorific pronoun declined.

Singular.	Plural.
N. V. <i>rāure</i> or <i>apne</i> .	<i>rāureman</i> , <i>rāurman</i> , <i>apneman</i> .
Ac. <i>rāur ke</i> or <i>apne ke</i> .	<i>rāureman ke</i> ,
G. <i>rāur ker</i> or <i>apne ker</i> .	&c.
Loc. <i>rāur men</i> or <i>apne men</i> .	
Dat. <i>rāur le</i> or <i>apne le</i> .	[regularly.]
Abl. <i>rāur se</i> or <i>apne se</i> .	

NOTES.—The genitive suffix is sometimes omitted, as *ehe rāur chhowá hai*?

Hindi. *Kyá yah áp ká larká hai*?

This word *Rāure* is found in the Ramayan of Tulsi Das, and must be therefore of ancient origin.

§ IV—PRONOUNS.

(a)

PERSONAL PRONOUN.

3rd person.—The third person is expressed in Gánwáří by the proximate and remote demonstrative: this and that.

Proximate demonstrative.

	Singular.	Plural.
N.	<i>í</i> , this.	<i>íman</i> .
Ac.	<i>íke</i> .	<i>íman ke</i> .
G.	<i>íker</i> , <i>íkar</i> .	<i>íman ker</i> .
Loc.	<i>íkar men</i> .	<i>íman men</i> .
Dat.	<i>íkar le</i> .	<i>íman le</i> .
Abl.	<i>íkar se</i> .	<i>íman se</i> .

NOTE.—*Ehe* or *ihe* also occurs as equivalent to *í*, only rather emphatic.

Remote demonstrative.

	Singular.	Plural.
N.	<i>ú</i> , that man or he, she, it.	<i>úman</i> .
Ac.	<i>úke</i> .	<i>úman ke</i> .
G.	<i>úkar</i> , <i>úker</i> . &c., &c.	<i>úman ker</i> or <i>kar</i> . &c., &c.

The Hindí usage of the plural for respect obtains also in Gánwáří: as *unkar*, his.

(b)

RELATIVE PRONOUN.

	Singular.	Plural.
N.	<i>je</i> , who, which.	<i>jeman</i> .
Ac.	<i>je-ke</i> .	<i>jeman-ke</i> .
G.	<i>je-kar</i> or <i>ker</i> . &c.	<i>jeman-kar</i> or <i>ker</i> . &c.

NOTE.—The correlative is *se*, declined as above.

(c)

INTERROGATIVE PRONOUN.

	Singular.	Plural.
N.	<i>ke</i> , who?	<i>keman</i> .
Ac.	<i>ke ke</i> .	<i>keman-ke</i> .
G.	<i>ke kar</i> . &c.	<i>keman-kar</i> . &c.

NOTE.—In case of inanimate objects *ká* is used, declined as above: *ká ká-ke*, &c. As a pronominal adjective, the word *kaun* is used; ex. *í kaun ghorá ker jín hai?* Which horse's saddle is this? You would not be correct in saying *í ke ghorá ker*, &c.

§ IV—PRONOUNS. § V—CONJUGATION OF THE VERB.

(d)

INDEFINITE PRONOUN.

	Singular.	Plural.
N.	<i>keí</i> , any, some.	<i>koí koí</i> or <i>koí koí man</i> .
Ac.	<i>kekhoṇ</i> .	<i>koí koí-ke</i> .
G.	<i>kekaro</i> .	<i>kekaro kekaro</i> or <i>koí koí ker</i> .
Loc.	<i>kekaro men</i> .	<i>kekaro kekaro men</i> .
	&c.	&c.

NOTES.—It will be observed from the above that this pronoun is somewhat peculiar in form. In usage also there are peculiarities to be observed.

In case of animals and things *kono* is generally used, and *kuchh* is also used sometimes, Acc. *kuchho ke*.

Kono any(thing).

	Singular.	Plural.
N.	<i>kono</i> .	<i>kono kono</i> .
Ac.	<i>kono ke</i> .	<i>kono kono ke</i> .
G.	<i>kono ker</i> .	<i>kono kono ker</i> .
	&c.	&c.

kono can be used of PERSONS when the noun is also expressed as—

Kono ádmí ke bhej de. Send some man.

Kekhoṇ bhej de. Send some one.

Common phrases in this connection worth notice are —

Kono nakhe, there is nothing.

Kono níar, somehow.

(e)

REFLEXIVE PRONOUN.

N.	<i>apan</i> . Self.
Ac.	<i>apan ke</i> or <i>apne ke</i> .
G.	<i>apan ker</i> or <i>apne ker</i> .
Dat.	<i>apan le</i> or <i>apne le</i> .

NOTE.—Just as in Hindi, *apan* refers always to the subject of the verb.

Ex. *U' apan háth ke porálak*.

He burnt his (own) hand.

§ V

CONJUGATION.

(a)

The details of conjugation will be easily learned by glancing at the full form of the verb *dekhek*, to see, which will follow. These preliminary remarks are only based on observation of the forms in current use. Although the singular first person of the verb has been properly placed, yet in common use the colloquial plural with *ham* takes its place, not, however, to the entire exclusion of the more correct *moen* with the singular. For special respect, as pointed out above, *ráure* must be used, with the verbal form of the first person plural. [Cf. § IV (a), honorific.]

§ V—CONJUGATION OF THE VERB.

(b)

REMARKS ON THE AUXILIARY.

As in Hindi, the auxiliary is used for conjugation. For this purpose, in Gánwārī the present tense of *hoek*, to be, and the past indefinite and the future of *rahek*, to be or remain, are employed. The former, however, appears to coalesce with the verbal stem and becomes a kind of tense-ending. For instance: the present imperfect of *jáek*, to go, is *ham játhi*. This seems to be composed of the participial *ját* (going) and *ahí* (I am), contracting to *játhi*.

The three auxiliary (tense) forms are thus conjugated :—

AUXILIARY.

Present indefinite, I am.

Singular.	Plural.
1. <i>moen haun</i> or <i>ahon</i> <i>ham hai</i> or <i>ahí</i> .	1. <i>hamre</i> or <i>hamrin</i> or <i>hami</i> , <i>hai</i> or <i>ahí</i> . <i>hamreman hai</i> or <i>ahí</i> .
2. <i>toen hais</i> or <i>ahis</i> <i>ráure hai</i> or <i>ahí</i> .	2. <i>tohare</i> , <i>tohni há</i> or <i>ahá</i> . <i>ráureman hai</i> or <i>ahí</i> .
3. <i>ú hai</i> or <i>ahe</i> (honorific <i>ahain</i>).	3. <i>u man hain</i> or <i>ahain</i> .

Past tense, I was.

1. <i>moen rahon</i> <i>ham rahi</i> or <i>rahlí</i> .	<i>hamre rahi</i> or <i>rahlí</i> .
2. <i>toen rahis</i> <i>ráure rahi</i> or <i>rahlí</i> .	<i>tohare rahá</i> or <i>rahlá</i> . <i>ráureman rahi</i> or <i>rahlí</i> .
3. <i>ú rake</i> or <i>rahlak</i> .	<i>ú man rahain</i> or <i>rahlain</i> .

Future, I shall be.

1. <i>moen rahabon</i> <i>ham rahabai</i> or <i>raháb</i> .	<i>hamareman rahab</i> or <i>rahabai</i> .
2. <i>toen rahabe</i> . <i>ráure rahab</i> .	<i>tohareman rahabá</i> . <i>ráureman rahab</i> or <i>rahabai</i> .
3. <i>ú rahtai</i> or <i>rahi</i> .	<i>ú man rahabain</i> .

(c)

FORMATION OF TENSES.

The tenses have each as their basis one of three stems :—

The verbal stem or root, as *dekh*.

The imperfect participial, as *dekhat*.

The perfect participial, as *dekhal*.

Some examples are given below :—

Infinitive.	Meaning.	Verbal stem.	Imperfect participial.	Perfect participial.
<i>dekhek</i>	to see.	<i>dekh</i>	<i>dekhat</i>	<i>dekhal</i> .
<i>kháek</i>	to eat.	<i>khá</i>	<i>khát</i>	<i>khál</i> .
<i>mañáek</i>	to be silent.	<i>mañá</i>	<i>mañát</i>	<i>mañál</i> .
<i>hoek</i>	to be.	<i>ho</i>	<i>hoat</i>	<i>hoal</i> .
<i>já-ek</i>	to go.	<i>já</i>	<i>ját</i>	<i>gel</i> [N.B.]
<i>dewek</i>	to give.	<i>de</i>	<i>det</i> or <i>dewat</i>	<i>dél</i> or <i>dewal</i> .
[<i>bhewek</i>]	to be.	[<i>bhew</i>]	<i>bhewat</i>	<i>bhel</i> .

§ V—CONJUGATION OF THE VERB.

FORMATION OF TENSES.

Outline of tenses with two examples:—

(1) <i>Present indefinite</i>	<i>dekh-oná</i>	I see;	<i>já-ona</i>	I go.
(2) <i>Present imperfect</i>	<i>dekhathon</i>		<i>játhon</i>	I am going.
(3) <i>Present perfect</i>	<i>dekhon</i>		<i>jáehon</i>	I have gone.
(4) <i>Past indefinite</i>	<i>dekhlon</i>		<i>gelon</i>	I went.
(5) <i>Past imperfect</i>	<i>dekhat-rahon</i>		<i>ját-rahon</i>	I was going.
(6) <i>Past perfect</i>	<i>dekh-rahon</i>		<i>jáe-rahon</i>	I had gone.
(7) <i>Future indefinite</i>	<i>dekhahon</i>		<i>jábon</i>	I shall go.
(8) <i>Future imperfect</i>	<i>dekhat-rahahon</i>		<i>ját-rahahon</i>	I shall be going.
(9) <i>Future perfect</i>	<i>dekh-rahahon</i>		<i>jáe-rahahon</i>	I shall have gone.
(10) <i>Retrospective conditional.</i>	<i>dekhton</i>		<i>játon</i>	had I gone.
(11) <i>Imperative</i>	<i>dekh</i>		<i>já</i>	go.

NOTE.—The writer of these notes does not feel competent to account for the system underlying these formations etymologically; but it is evident, that generally speaking, the above statement about the three verbal stems which lie at the base of the different tense formations is in the main correct. One or two cases seem easy of solution. As for instance —

Moen dekhathon (I am looking, seeing). Here we have the imperfect participial *dekhat*, seeing, and the auxiliary *ahon*. *Dekhat-ahon* contracts naturally into *dekhathon*, the *a* being elided. Again, *dekhlon* seems to be formed from *dekhahon* [*dekhahon*, *dekhlon*].

There is a peculiar, also common, form of the present perfect besides that given above; namely, *dekhlo hon*, I have seen.

(d)

REGULAR VERB, *dekhek*, to see.

INDICATIVE MOOD.

Present indefinite.

Singular.	Plural.
1. <i>moen dekhoná</i> , I see, <i>ham dekhilá.</i>	1. <i>ham dekhilá</i> , <i>hamreman dekhilá.</i>
2. <i>toen dekhisilá</i> , <i>ráure dekhilá.</i>	2. <i>tohare dekhilá</i> , <i>tohareman dekhilá.</i> <i>ráureman dekhilá.</i>
3. <i>ú dekhelá.</i>	3. <i>ú man dekhainá.</i>

Present Imperfect.

Singular.	Plural.
1. <i>moen dekhathon</i> , I am seeing, <i>ham dekhathí.</i>	1. <i>hamre dekhathí.</i>
2. <i>toen dekhathis</i> , <i>ráure dekhathí.</i>	2. <i>tohare dekhathá</i> , <i>ráureman dekhathí.</i>
3. <i>ú dekhathe.</i>	3. <i>ú man dekhathain.</i>

§ V—CONJUGATION OF THE VERB.

Present Perfect.

Singular.		Plural.
[1st form.]		
1. <i>moen dekhlohon</i> , I have seen, <i>ham dekhli hai.</i>		1. <i>hamre dekhli hai.</i>
2. <i>toen dekhle hāis</i> , <i>rāure dekhli hai.</i>		2. <i>tohare dekhli há,</i> <i>rāureman dekhli hai.</i>
3. <i>ú dekhlaḥ hai.</i>		3. <i>ú man dekhlain hain.</i>

Present Perfect.

Singular.		Plural.
[2nd form.]		
1. <i>moen dekhon</i> , I have seen, <i>ham dekhli.</i>		1. <i>hamreman dekhli.</i>
2. <i>toen dekhis</i> , <i>rāure dekhli.</i>		2. <i>tohareman dekhá,</i> <i>rāureman dekhli.</i>
3. <i>ú dekhe.</i>		3. <i>ú man dekhain.</i>

The *e* in this form is pronounced often like *ēi*, *deikhon*.

NOTE.—The pronouns henceforward are left to the reader to supply. They are always as above.

Past Indefinite.

Singular.		Plural.
1. <i>dekhlon</i> , I saw, <i>dekhli.</i>		1. <i>dekhli.</i>
2. <i>dekhliis</i> , <i>dekhli.</i>		2. <i>dekhliá,</i> <i>dekhli.</i>
3. <i>dekhlaḥ.</i>		3. <i>dekhlain.</i>

Past Imperfect.

Singular.		Plural.
1. <i>dekhat rahon</i> , I was seeing, <i>dekhat rahi.</i>		1. <i>dekhat rahi.</i>
2. <i>dekhat rahis</i> , <i>dekhat rahi.</i>		2. <i>dekhat rahá.</i>
3. <i>dekhat rahe.</i>		3. <i>dekhat rahain.</i>

Past Perfect.

Singular.		Plural.
1. <i>dekh rahon</i> , I had seen, <i>dekh rahi.</i>		1. <i>dekh rahi.</i>
2. <i>dekh rahis</i> , <i>dekh rahi.</i>		2. <i>dekh rahá.</i>
3. <i>dekh rahé.</i>		3. <i>dekh rahain.</i>

§ V—CONJUGATION OF THE VERB.

Future Indefinite.

Singular.	Plural.
1. <i>dekhāṇ</i> , I shall see, <i>dekhāb</i> or <i>dekhābai</i> .	1. <i>dekhāb</i> or <i>dekhābai</i> .
2. <i>dekhābe</i> , <i>dekhāb</i> .	2. <i>dekhābā</i> .
3. <i>dekhtī</i> or <i>dekhtai</i> . (N.B.)	3. <i>dekhābain</i> .

Future Imperfect.

Singular.	Plural.
1. <i>dekhat rahāṇ</i> , I shall be seeing. &c.	1. <i>dekhat rahāb</i> . &c.

Future Perfect.

Singular.	Plural.
1. <i>dekh rahāṇ</i> , I shall have seen. &c.	1. <i>dekh rahāb</i> . &c.

Retrospective Conditional.

Singular.	Plural.
1. <i>dekhtōn</i> , had I seen, <i>dekhtī</i> .	1. <i>dekhtī</i> .
2. <i>dekhtis</i> , <i>dekhtī</i> .	2. <i>dekhtā</i> .
3. <i>dekhtak</i> .	3. <i>dekhtain</i> .

Prospective Conditional.

The simple future form is used instead of this tense, followed by the particle *to* : but

Singular.	Plural.
3. <i>dekhok</i> , is often used.	3. <i>dekhōn</i> .

Imperative.

Singular.	Plural.
2. <i>dekh</i> or <i>dekhābe</i> . (Respectful form) <i>dekhū</i> .	2. <i>dekhā</i> or <i>dekhābā</i> .
3. <i>dekhok</i> .	3. <i>dekhōn</i> .

Infinitive *dekhek*, to see.

Participles, Present, *dekhke* or *dekh karke* or *dekhte*.

Participial forms, used with auxiliary, *dekhat*, seeing, *dekhal*, seen.

§ V—CONJUGATION OF THE VERB.

Examples of use of *conditional* :—

Hamre jāb to bes hoī. If we go it will be well.

Agar ū ātak to dekhtak. If he had come he would have seen.

Ham ūke bulāwab je men ū dekhok. I will call him that he may see.

NOTE.—The above table shows all the usual forms of the regular verb. As regards the two forms of the *Present Perfect* given, both will be found in common use. The second implies more of completion perhaps and permanent effect, which may be expressed somewhat as follows:—

Ham ūke dekhli hai. I have seen it.

Ham ūke dekhī. I have seen it, examined it, know all about it.

- (e) Some tenses of *jāek*, to go, may be useful, as showing how tenses are formed, when the stem ends in a vowel.

INDICATIVE MOOD.

Present Indefinite.

Singular.	Plural.
1. <i>jāona</i> , I go. <i>jāilā.</i>	1. <i>jāilā.</i>
2. <i>jāisilā.</i> <i>jāilā.</i>	2. <i>jālā.</i>
3. <i>jāelā.</i>	3. <i>jāenā.</i>

Present Imperfect.

Singular.	Plural.
1. <i>jāthon</i> , I am going. <i>jāthī.</i>	1. <i>jāthī.</i>
2. <i>jāthis.</i> <i>jāthī.</i>	2. <i>jāthā.</i>
3. <i>jātne.</i>	3. <i>jāthain.</i>

Present Perfect.

Singular.		Plural.	
1st form.	2nd form.	1st form.	2nd form.
1. <i>jāe rahon</i> , I have gone. <i>jāe rahī.</i>	<i>jāe hon.</i> <i>jāe hī.</i>	1. <i>jāe rahī.</i>	<i>jāe hī.</i>
2. <i>jāe rahis.</i> <i>jāe rahī.</i>	<i>jāe his.</i> <i>jāe hī.</i>	2. <i>jāe rahā.</i>	<i>jāe ha.</i>
3. <i>jāe rahe.</i>	<i>jāe he.</i>	3. <i>jāe rahain.</i>	<i>jāe hain.</i>

§ V—CONJUGATION OF THE VERB.

Past Indefinite.

Singular.	Plural.
1. <i>gelon</i> , I went. <i>gelí.</i>	1. <i>gelí.</i>
2. <i>gelis.</i> <i>gelí.</i>	2. <i>gelá.</i>
3. <i>gelak.</i>	3. <i>gelain.</i>

Past Imperfect.

Singular.	Plural.
1. <i>ját rahon</i> , I was going. <i>ját rahí.</i>	1. <i>ját rahí.</i>
2. <i>ját rahis.</i> <i>ját rahí.</i>	2. <i>ját rahá.</i>
3. <i>ját rahe.</i>	3. <i>ját rahain.</i>

Future Indefinite.

Singular.	Plural.
1. <i>jábon</i> , I shall go. <i>jáb</i> or <i>jábui.</i>	1. <i>jáb</i> or <i>jábai.</i>
2. <i>jabe.</i> <i>jáb.</i>	2. <i>jábá.</i>
3. <i>játai</i> or <i>jái.</i>	3. <i>jábain.</i>

Future Imperfect.

Singular.	Plural.
1. <i>ját rahabon</i> , I shall be going. <i>ját rahab.</i> &c.	1. <i>ját rahab</i> or <i>ját rahabai.</i> &c.

Future Perfect.

1. <i>jáe rahabon</i> , I shall have gone, &c.

NOTE—A past perfect may be formed by prefixing *sekhan* (then), *sekhan jáe rahon*, I had gone (at that time).

Other tenses—

Conditional prospective—*jábon* (to) or *jáon*, &c.

Conditional retrospective—*játon* (to), &c.

Imperative—2: *já* or *jabe*; pl. *jáwá.*

Respectful—*jáu.*

3: *jáok*; pl. *jáon.*

Present participle—*jáeke* or *játe.*

Participials—*ját* and *gel*, going, gone.

NOTE.—It will be seen that the *present perfect* differs in form from that of *dekhek*, though *gel-hon*, corresponding to *dekhlo-hon*, does occur.

§ V—CONJUGATION OF THE VERB.

(f)

The verb *hoek*, to be.

The verb to be (*hoek*) has various forms, and needs some notice. Besides the present tense form given above under the head of *auxiliary*, *moen haun* or *ahon*, there is a form *hekon*, thus conjugated:—

Present Indefinite.

Singular.	Plural.
1. <i>hekon</i> , I am. <i>heki</i> .	1. <i>heki</i> .
2. <i>hekis</i> . <i>heki</i> .	2. <i>heká</i> .
3. <i>heke</i> .	3. <i>hekain</i> Cf. special note below.

Future Indefinite.

Singular.	Plural.
1. <i>hobon</i> , I shall be. <i>hoab</i> or <i>hobai</i> .	1. <i>hoab</i> or <i>hobai</i> .
2. <i>hobe</i> . <i>hoab</i> .	2. <i>hobá</i> .
3. <i>hotai</i> or <i>hot</i> .	3. <i>hobain</i> .

Past Indefinite.

Singular.	Plural.
1. <i>holon</i> or <i>bhelon</i> , I was. <i>holi</i> or <i>bheli</i> .	1. <i>holi</i> or <i>bheli</i> .
2. <i>holis</i> or <i>bhelis</i> . <i>holi</i> or <i>bheli</i> .	2. <i>holá</i> or <i>bhelá</i> .
3. <i>holak</i> or <i>bhelak</i> .	3. <i>holain</i> or <i>bhelain</i> .

NOTES ON THE ABOVE.

N.B. The form *bhelon* is from *bhewek*, to become, a verb which is chiefly used in the *past* form only, as the Hindi *bhayá*.

THE PRESENT TENSE form *hekon* has a peculiar significance in Gánwárí, which should be clearly grasped.

The two forms *ahon* and *hekon* are in common use, but there is a distinction in meaning. It would appear that *hekon* is used absolutely to denominate essential being, being in *itself*.

For instance, we say in English—This water *is* hot: but in Gánwárí it is incorrect to say *i páni garam heke*, because the heat is not essential to the water, only an accident. You may say *i páni heke*, this *is* water, and also viewing hot water as a thing *sui*

§ V—CONJUGATION OF THE VERB.

generis you may say, *í garam pání heke*, this is hot water. A few more examples will make the matter clear:—

1. *Tohar dukan men ká ká chiz hai?* What things are there in your shop?
2. *Ehe hamar dukan heke.* This is my shop.
3. *Ká saheb ghare hai?* Is the saheb at home?
4. *Í kát sakuá hai.* This wood is sakua; or *í sakuá kát heke.* This is sakua wood.

An apparent exception to the above is the fact that *hekon* is used to express that a person or thing is *not* in a special place, as—

- A. *Koi ghare ahain?* Are there any people at home (in the house)?
 B. *Nakhain.* There are not.
 A. *Tohar bate paisá ahain?* Have you any pice with you?
Nakhe paisá or nakhain. (I have) none. Lit. there are none.

Áwek, to come.

- (g) The verb *áwek*, to come, is like *jáek*, to go; only the root vowel *á* takes the letter *w* to strengthen it with the tense endings; as—

Áwek, to come. *Ham áwilá*, I come. *Hamre áwab*, we shall come, and so forth.

- (h) EXTRA NOTE ON THE TWO FORMS OF THE PRESENT TENSE.

Gánwári is richer than Hindi in the possession of two forms of the present tense. The distinguishing of these is a very important and fundamental matter, and one easily overlooked by a beginner.

The distinction is very clear, however, and universally observed.

The *present indefinite* (as I have called it) is used in speaking generally, as—

Kahán jaisila? Where do you go (generally speaking).

The *present imperfect* is used of action contemporaneous with the speaking—strictly and entirely in the present—as—

Kahán játhis? Where are you going to (now)

Kane kane áwathis? Where are you coming to (*i.e.* now, at this moment?)

Ekhane ghare játhi, I am just going home—in fact, I am on the way.

§ V—CONJUGATION OF THE VERB.

(i)

PASSIVE VOICE.

The passive of a verb is expressed by conjugating *jáek* with the perfect participial:

as *dekhal jái*, he, she or it, will be seen.
dekhal gelak, he has been seen.

The passive does not appear to be very commonly employed.

(j)

CAUSAL AND DOUBLY ACTIVE FORMS.

The causal is formed by adding *á* to the root.

The doubly active by adding *wá* to the root.

Active.	Causal.	Doubly active.
<i>baithék</i> , to sit.	<i>baitháek</i> , to cause to sit.	<i>baithwáek</i> , to cause to sit through others, or cause to be seated.
<i>chhipek</i> } to hide. { <i>lukek</i> }	<i>chhipáek</i> . <i>lukáek</i> .	<i>chhipwáek</i> . <i>lukwáek</i> .
<i>kándek</i> , to cry.	<i>kandwáek</i> .
<i>piek</i> , to drink.	<i>piáek</i> .	<i>piwáek</i> .
<i>atkek</i> , to be stopped.	<i>atkáek</i> .	<i>atakwáek</i> .
<i>jutek</i> , to join, or collect.	<i>jutáek</i> or <i>jorek</i> .	<i>jutwáek</i> or <i>jurwáek</i> .
<i>phutek</i> , to burst.	<i>phorek</i> .	<i>phurwáek</i> .

COMPOUND FORMS.

(k)

These are practically the same as in Hindi, and do not need any extended notice. A few examples are given:—

- (1) *Intensives*. *kát dewek*, to cut off;
raikh lewek, to take and keep.
- (2) *Potentials*. Formed with *párek*, to be able, with the infinitive.
Ū nahin bole (or *bole*) *párelá*, he can't speak.
Ham jáek párab, I shall be able to go.
- (3) *Compleatives*. Formed with *chukek*, to finish, and the root.
kháe chuklak, he has done eating;
or *kháe sirálak*, he has eaten and finished (all the food.)

Another word for finishing is *nimráek*, also *puráek* to complete, as—

ú nimrálak, he has finished.
bhát nimar gelak, the rice is finished.

- (4) *Continuatives*. Formed with *jáek*, and present participle
ú likhte játhe, he goes on writing.

§ VI—INDECLINABLES.

§VI

ADVERBS.

(a) These are in many cases the same as in Hindi. Example below:—

NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.	REMARKS ON SPECIAL FORMS.
now <i>ab. ekhan</i>	then <i>tab. sekhan</i>	when? <i>kahiyá?</i> <i>kati khan?</i> <i>kab?</i>	when <i>jab</i> <i>jekhan</i>	then. <i>tab</i> <i>sekhan</i> <i>takhan.</i>	
here <i>yahán</i> <i>ihán</i> <i>inde or ine</i>	there <i>wahán</i> <i>uhán</i> <i>ohé</i> <i>unde or une</i>	where? <i>kahán?</i> <i>kaun thín?</i>	where <i>jahán</i> <i>je thín</i>	there. <i>tahán</i> <i>se thín</i>	<i>ohé</i> means there, far off.
hither <i>ine</i> <i>í baṭe</i>	thither <i>une</i> <i>ú baṭe</i>	whither? <i>kane?</i> <i>kaun baṭe</i>	whither <i>jane</i> <i>je baṭe</i>	thither <i>tane</i> <i>se baṭe</i>	anywhere. <i>jane kane</i> <i>or jane tane.</i>
thus <i>aisan</i> <i>aisne</i>	in that way <i>usné</i> <i>ohé niar</i>	how? <i>kaise?</i>	as <i>jaise</i> <i>jyon</i>	so <i>taise</i> <i>tyon</i>	also <i>kaisne</i> <i>jaisne</i> <i>taisne.</i>
like this <i>aisan</i>	like that <i>waisan</i>	like what? <i>kaisan?</i>	like as <i>jaisan</i>	like that <i>taisan</i>	like also expressed by <i>niar</i> , as <i>kā niar diselá?</i> What he is like?
this much <i>itná</i>	that much <i>utná</i>	how much? <i>katná?</i> <i>kitná?</i>	as much <i>jatná</i> <i>jatná</i>	so much. <i>utná.</i> <i>tatná.</i>	

Adverbs of time.

katikhan? At what time (of day).

kahiyá? At what time (indefinite), when?

kahiyo, at any time.

kahiyo kahiyo, sometimes.

najhon, not yet.

pachhe or *pichhú*, afterwards.

takhan, then, has a peculiar use, e.g.—

ham takhan áli, I came a little while ago—just now, so to speak.

(b)

PREPOSITIONS.

Examples of commoner prepositions, taking the genitive, as in Hindi—

áge, ágú, ágári, before.

páchhe, pichhú, pichhári, behind.

úpar, úpre, above.

níche, níchú, hethe, underneath.

nagich, pás, thín, near, as *hamar thín* = *mere pás*.

bhitar, bhitre, within.

§ VI—INDECLINABLES.

(b)

PREPOSITIONS—*concluded*.

lagin, le, lai, khátir, for, on account of—
 as *ukre khátir*, for his sake.
ohé le, for that (reason).

[N.B.—This last phrase is often used, as in English, for *concealing one's purpose by evasion*.

káhe le áwathis? Why do you come?
ohé le. For that reason (*i.e.* because I do)].

páre, on, beyond.

ore, on this side, near.

mayhe, in the midst.

PECULIAR PHRASES.

There is an emphatic form of the verb which often occurs in conversation that is worth notice. It consists of the verb *karek*, to do, used with a kind of gerund, or verbal noun, ending in *o*.

A few examples will make it clear:—

Ham úke khábo nahin karilá. I don't eat it at all.

Sikhbo nahin kari. He won't learn at all.

Úman jánbo nahin karainá. They don't even understand.

Ham nahábo karlí. I have bathed.

Úman nahábo karainá. They are in the habit of bathing.

[A collection of other peculiar phrases and words might be easily made, but they may not be peculiar to *this* Gánwári: such as *aghái gelak*, has had enough; *ansá*, unpleasant; *dhukur chukur*, uncertain; *hadiaek*, to despair, and so forth, but many will be found in the dialogues following.]

DIALOGUES ILLUSTRATING LOHARDAGA GANWARÍ.

NOTE.—The peculiar *a* sound noted at the beginning is indicated by *ai*.

DOMESTIC DIALOGUE.

Scene—A village house. Enter a friend, who is greeted by the owner.

- | | |
|---|--|
| <p>A. Kane, kane áwathí? (Ráur implied).
 B. Inhe, dekhe sune áwathí.
 A. Leú pirhá, baithú.
 B. Achchhá ham baithathí.
 A. (Preparing tobacco) Ráur baṭe kaisan kaisan hál chál? se kahú.
 B. Hán áj kail to bese bes haí. Ráur baṭ ker bhí kahú to, sob bese bes hain ki nahin.
 A. Hán bhái. Hamre baṭe sob bese bes haí. [Bau may be used for bhái.]
 B. (Looking round) Í ghar to bes majbút banál hai. Katná kharchá baithlak.
 A. E bhái, bhárá kharchá baithlak. Aur se men jaisan cháhí taisan nahin banlak.
 B. Magar hamar dekhek men to majbute hai.
 A. Hán, kono jono níar chháin le hai—Leú tamákú kháu.
 B. (Looking at cow-house). The ráur guhár hai? Katná garú hain? Kám kaisan chalelá?
 A. Hán aisne das bára munr hain; magar kám thík se nahin chalelá, káhe ki porá ghans ghait gelak aur aij kail tārñ men garuman dhúr chatathain.</p> | <p>A. Where are you coming to?
 B. I'm coming here to see (you) and hear (the news).
 A. Take a stool. Sit down, do.
 B. Right you are. I am sitting.
 A. Well, how does the world wag with you? tell us.
 B. We're all well now-a-days. How are your people; are all well or not?
 A. Yes old chap, all my folk are flourishing.
 B. This is a strongly built house. How much did it cost?
 A. It cost a lot old man, and yet the work didn't turn out as it should.
 B. But it seems strong enough to my eyes.
 A. Oh yes, it's good for a shelter after a fashion. Have some baccy.
 B. Is this your cow-house? How many cows have you? How does work progress?
 A. Oh, 10 or 12 head, but work doesn't go on well, for grass and straw are very scarce, and now-a-days the cows are grazing on dust in the tarn lands (<i>i.e.</i>, upper dry fields).</p> |
|---|--|

I

DOMESTIC DIALOGUE — *concluded.*

- B. Hán bhái, bará maskíl hai : hamroho yehe dashá hai.
- A. *Eson* ráur ker poráman to kaisan bhelak ?
[Porá = straw, poráman = crops which yield straw.]
- B. E bhái, ság to khob rahe magar pichhe se bákí khaike sirái delaín.
- A. Achchhá, chhowáman le thor tháṭ to bhelak ki nahin ?
- B. Hán dhokorjíná lai to hai. Kono níar chalbe karí. Nahín mái ke káná máí (rises to go away).
- A. Achchhá ab baiṭhú, kúber hoathe.
- B. Ham ke jáek men derí hotai.
- A. Nahin, nahin, nahin, baiṭhú káhe jáb [ráure understood]. Ekhan kúber bhelak, játe játe to bhát biárí hoí, se ná jáú. Baiṭhú.
- [A's wife comes out from the house and also urges B.]
- W. Ráure dher din se áli aur ekhan kúber men kahán jáb ?
- B. Nahín máí, ratikhan chhowáman akbakábain aur ghar meu andor karabain máí eklá hoí, se le ham jáb.
- W. Nahin bábu. Ráur baháná karathí. Ráur ghar ke chhowáman waisan nakhain. (Brings water in lota) Leú, bije kárú.
- B. Nahín nahín. Ham khálí hai, ká pete kháb ? Chhowáman khábo nahín kair hain, se rahe deú.
- B. Yes my friend, it is very hard. This is our condition too (roho. enclitic = also, too).
- A. How have your crops turned out *this year* ?
- B. There was plenty of blade (ság), but afterwards blight ate them all up.
- A. Well, nevertheless, was there some little left for the children ?
- B. Yes, enough to *starve* on. We shall get along somehow. A one-eyed mother is better than none.
- A. Well then sit down now, it is getting late.
- B. I shall be late in going.
- A. No, no. Sit down. Why will you go ?
It is already late, and as you go it will be supper time, so don't go. Sit down.
- W. You've come after a long time, and now where will you go at this late hour ?
- B. No mother, the children will be nervous at night-time and make a great noise at home. The mother will be alone, so I shall go.
- W. No sir. You're making excuses. Your children are not like that.
Take this, wash (*i.e.*, the usual washing of a guest's hands before a meal).
- B. No, no. I have eaten. How can I eat any more (*i.e.*, with what stomach shall I eat) ? The children have not eaten, so let it be please (excuse me).

II

AGRARIAN DISPUTE.

Two old men talking. A's rice has been cut by some one else, and B comes to see him on hearing the news.

A. Baithú : kane kane álí.

B. Inhe bhái, ráur ker mukad-imásúinke ham álí hai je men jánab ki ká bhelak.

A. E bhái ká kahab ? Duniyá aisan andher bhelak ! Bhalá dekhú to, ham jotlí, korlí bunlí, aur se men Budhú hamar hoal dhán ke jabar jastí kait lelak.

B. Ráure sekhan kahán rahi je ú áike aisan jabar-jastí káte lagalak ?

A. E bhái, ká kahab, se diná ker din men ham lách kine le bájár jáe rahi.

B. Sekhan ká ghare koí nahín rahain.

A. Chhowáman to rahain magar ká kárabain ? Bujhab ki Budhú apan sange das jawán lathi leke aur pandrá banihár leke áe rahe ar biriyá ham ke bájár men hál millák.

B. Achchhá to ab ká karek cháhí ? Matiyále rahab ki kono karab ?

A. Hán báu, úman ke ham nahín chhorab. Ránchí jáeke ham darkhás deb, aur jekhan úman ker saman hoí sekhan ine ham Budhua ker dhán ke katway deb.

B. I bát bahut bes hai. Ham ráur ker madat men áwab. Ráure Ránchí men rahab ham ine dhán ke katway deb.

A. Bes to.

A. Sit down. Where have you come to (*i.e.*, what is your business) ?

B. I've come hearing of your [law] case, to know what has happened.

A. Ah, what can I say. The world has become very evil ! Look now, I ploughed, dug, sowed, and then Budhu cut and took off the whole of my rice by force.

B. Where were you at the time that he began to cut it by force in that way ?

A. Ah, what shall I say ? That very day I had gone to the bazar to buy lac.

B. Was there no one at home at the time ?

A. The children were there, but what could they do ? Understand that Budhu came bringing 10 young men and 15 labourers (paid men). News reached me in bazar in the *afternoon*.

B. Well, what's to be done now ? Will you keep quiet, or will you do something.

A. Yes. I won't let them off. I'll go to Ranchi and lodge a complaint, and when they get a summons I shall have Budhu's rice cut here.

B. Capital idea. I will come and help you. You will remain in Ranchi, and I will have the rice-cutting done here.

A. Very well.

III

WIFE-BEATING.

[Prisoner being examined.]

- | | |
|---|---|
| <p>A. Tohar janáná kaise marlak?
U' ke ká hoe rahe?</p> <p>B. Ham sikár jáe rahí aur ábo karlí, to maral pání. Ham nahín jánilá ki kaise marlak.</p> <p>A. Achchhá, bol. Ke már-lak?</p> <p>B. Ham nahín jánilá.</p> <p>A. Achchhá toen márle ki nahín?</p> <p>B. Ham úke nahín máir hí. Apan janí ke ká níar márab pitab jab úkar kasúr nakhe?</p> | <p>A. How did your wife die?
What happened to her?</p> <p>B. I went to hunt and returned and found her dead. I don't know how she died.</p> <p>A. Well, tell us. Who struck her?</p> <p>B. I don't know.</p> <p>A. Did you strike her or not?</p> <p>B. I did not strike her. How should I strike and beat my own wife when she was not in fault?</p> |
|---|---|

[A witness is examined, a neighbour.]

- | | |
|--|---|
| <p>C. I mukadimá men toen ká jánisilá? Bol.</p> <p>W. Ehe jánilá ki phalná apan janí ke mutkáy morálak.</p> <p>C. I bát ke toen kaise jánisilá?</p> <p>W. Sikár se ábo karlak sekhan ham ukar thín tamáku kháe jáe rahí.</p> <p>C. Sekhan toen ká dekhli?</p> <p>W. Nahín ú apan janí ke chuná mánglak sekhan, nakhe kahlak se lai, já re kahike, hasi hasi mutkálak. Ohe mutká se moir gelak.</p> | <p>C. What do you know in this case? Tell us.</p> <p>W. I know this, that so and so struck his wife with the fist and killed her.</p> <p>C. How do you know this?</p> <p>W. He came from hunting and I went to get some tobacco at his place.</p> <p>C. What did you see then?</p> <p>W. Well no, he asked his wife for lime, and she said, there isn't any. Get away, he said, and laughingly struck her, and with that blow she died.</p> |
|--|---|

[Counsel for defence cross-examines.]

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| <p>C. U'ke kaisan thánw men mutkay rahe?</p> <p>W. Kándhe sojhe mutkay rahe.</p> <p>C. Khob jore, ki dhíre mutkáy rahe?</p> <p>W. Se ke ham ká níar kahab? Ham ke martak to ham jántí.</p> | <p>C. Where did he strike her?
(i.e., on what spot)?</p> <p>W. He struck her on the shoulder.</p> <p>C. Did he strike very hard or gently?</p> <p>W. How can I tell? If he had struck me I might know.</p> |
|--|--|

III

WIFE-BEATING—*concluded.*C. Morek khan pání ke
píálak?C. As she died who attended
to her? (lit. gave her
water to drink.)

W. Setak ham bhág jáe rahí.

W. By that time I had run
away.

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SONGS.

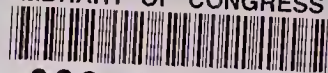
There are numerous songs in Gánwári, of which a specimen is
subjoined :—

MARRIAGE SONG. (On departure of the Bride.)

Chalalain bainí chalalain re
Síte síte bainí chalalain re
Roude roude bainí chalalain re.
Chorus. Babá korá bainí chhūṭalain re
Nayo korá bainí chhūṭalain re
Ulaīt dekhú bainí, palaīt dekhú re
Mayá mukh dekhú bainí, kaise chhūṭalain re.
Chorus. Babá korá bainí chhūṭalain re, &c.

LITERAL TRANSLATION.

My sister goes, she goes
In the dew, the dew, my sister goes.
In the heat, the heat, the sister goes.
Lost O my sister is your mother's embrace (korá).
Lost O my sister is your father's embrace.
Look round O my sister, turn round and look.
Think of our love, how has it departed, &c.



NOTES

ON THE

GĀNWĀRĪ DIALECT OF LOHARDAGA,
CHHOTA NAGPUR.

BY

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